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SOMETHING IN

ANSVVER

To the Old

Common-Prayer-Book,

AND FOR THE

INFORMATION

Of thoſe who are for it; which is much of it taken out of the Old

Maſs-Book.

Both which are got up ſince the Apoſtles dayes: for them in Meekneſs and Patience to read over, conſider and try by the Scriptures of Truth, whether or no they are not degenerated from the Apoſtles,

The Scriptures in all your Books are owned in themſelves, in the condition to which they were ſpoken, and Him in whom they end, the Life; But the Imaginations of them no man can own that fears God; for the Spirit of Truth which gave them forth muſt lead into all Truth; which is our Leader and Comforter, and the Worlds Reprover, which they and you muſt come into, before you come into the Truth of the Scriptures, *John* 14.16. Ch. 16. from the 6th. to the 15th.

So this is an Anſwer to ſomething of the *Common-Prayer*, which things we find not agreeable to the Scriptures, nor the Apoſtles, nor the true Church.

And that the Apoſtles did not ſet forth a *Common-Prayer*, that ſuch a Prayer they ſhould ſay on Sunday, and Monday, and Wedneſday, and Turſday, and Saturday, and Morning-Prayers, and Evening-Prayers. But that they ſhould Pray in the *Spirit*.

London, Printed for *Robert Wilſon*, at the Sign of the *Black-ſpread-Eagle* and *Wind-Mill*, in *Martins Le Grand*, 1660.

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SOMETHING IN ANSVVER To the Old COMMON-PRAYER-BOOK,

And for the Information of those who are for it.

THE Apoſtles bid them pray in the Spirit, who was a true Miniſter, and it helpt their Infirmities, for they knew not what to pray for, but the Spirit made interceſſion with ſighs and groans. For he ſaw many getting the Form of Godlineſs before his deceaſe, which were out of the Spirit and Power, and ſuch would be forward enough to ſet up Forms of their own. And the Apoſtle bid, *Pray with the Spirit and with underſtanding, and Pray without ceaſing:* but does not ſet a long Form of Prayer; but told them the Spirit did help them, and in that they might Pray; And it made interceſſion, *Rom.* 8. 1 *Theſ.* 5. And Chriſt ſaid, *Pray not as the Phariſees do, who think to be heard for their much babling, who ſtand praying in the Synagogues and Corners of the Streets, that uſe vain repetitious, as the Heathen do. But when thou Prayeſt enter into thy Cloſet, and ſhut the door, and Pray to thy Father in ſecret, who ſees in ſecret, that he may reward thee openly: For the Father knows what things ye have need of before ye ask him;* Therefore be not like the *Phariſees* and *Heathen:* And when ye pray, pray after this manner: *Our Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy Will be done in Earth as it is in Heaven.* Now can you ſay, *The Will of God is done in Earth as it is in Heaven, Thy Kingdom come;* That be ſo croſs one againſt another, and out of the peace that the Kingdom is in? *And give us this day our dayly bread;* Can you

ſay, *your dayly bread*, who are perſecuting about Religion? who are like to devour one another, biting one another about your forms, and ſo are like to be conſumed one of another. *And forgive us our debts, as we forgive our debters*; Where is there ever a man of you all in *England*, or in *Chriſtendom*, that has forgiven his debts, that ſpeaks it in the Spirit of Truth? Do ye not ſay theſe words like *Phariſees*, *drawing nigh with your Lips, but your Hearts afar off*? If ye would forgive men their debts as ye would be forgiven, then ye would never perſecute men for Religion. But are you not gone into Temptation, and ſo from the Kingdom and the Glory, and the dayly bread, into the evil? *And if ye do not forgive men their Treſpaſſes, that Treſpaſs againſt you; neither will the Father forgive your Treſpaſſes*, Matth. 6. But if you forgive men their Treſpaſſes that Treſpaſs againſt you, your Heavenly Father will forgive you; *then you muſt give over your perſecution*. And you ſhould not teach the People to call *Sunday*, *Munday*, *Tueſday*, *Wedneſday*, *Thurſday*, *Friday* and *Saturday*, but *firſt* and *ſecond*, &c. according to the *Apoſtles* Doctrine, and *Moſes* and the *Prophets*; for there is no Scripture for calling them *Sunday* and *Munday*, which came from the Heathen.

And how can you give forth Prayers to be ſaid at all times, and for every day, to be ſaid at morning and evening; who ſay you have not the ſame Spirit and Power that the Apoſtles had, that gave forth the Scriptures? And yet you ſet forth *long forms* of *Common-Prayers* for People, which the Apoſtles did not, but bid them *Pray in the Spirit*; And ſo there is the *common way of Prayer*, which Chriſt and the Apoſtles let you ſee, which is not like the *Heathen*, the *Jews*, nor the *Phariſees*, who had the *Temple* to pray in, called the Houſe of Prayer; And the Apoſtle brought them off the *outward Temple*, the Houſe of Prayer, and told them *their Bodies were the Temple of God*, and bad them *pray in the Spirit*, and likewiſe *ſing in the Spirit*; this was ſpoken to them that came off the Jews Temple and their ſinging.

And where did the Apoſtles ſay to the True Churches, they ſhould read ſuch a *Scripture*, ſuch a *Chapter*, and ſuch a *Pſalm*, and ſo much *for Morning-Prayer*, and ſo much *for Evening-Prayer*? Are not theſe Miniſters of the Letter, and not of the Spirit? Such Pſalms you muſt ſing for ſuch a day, and ſuch for

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ſuch a day: Is this ſinging with the Spirit, by them that ſay they have not the ſame Spirit and Power as they had that gave forth Scripture? How can you then ſet forth *Forms*, *Collects*, and *Prayers*, and *Pſalms*, to be read at ſeveral ſeaſons and times? Is not this a form of Godlineſs and out of the Power, that have not the ſame Spirit as they had that gave forth the Scriptures?

Rent your hearts, and keep out of coſtly and gorgeous apparrel, and turn to the Lord, and he will ſhew you mercy; And do not ſay over theſe words in a form without the practice, *Phariſee-like*, *Ezek.* 18. 10, and 20. Come to that which will make you a new Heart, and a new Spirit, that you may live a new Life, and where Repentance is, and wickedneſs is put out of the remembrance of the Lord; for Repentance is a change of the mind from that ſin it hath been in; and then to ſay, *if we have no ſin we deceive our ſelves, and the Truth is not in us*; but mark and read on, *If we do confeſs our ſin, he is faithful and juſt to forgive us all our ſin; and the Blood of Jeſus Chriſt cleanſeth us from all unrighteouſneſs:* Mark here is a time to ſee that people have ſinned, and have ſin, and to confeſs it, and to forſake it; *and then the Blood of Jeſus Chriſt to cleanſe from all ſin*; and then the birth; *he that is born of God doth not commit ſin, neither can he, becauſe he is born of God, and the Seed of God remaineth in him.* And here the Children of God are manifeſt, and the Children of the Devil, who ſinned from the beginning, and ſo doth his birth, which the birth of God doth not; *for he that doth righteouſneſs is righteous, even as he is righteous*; And let no man deceive you, *Joh.* 1. 3.

And all your form of Prayer will not cover a people, for that which muſt cover, muſt be the Spirit of the Lord, in which they muſt pray to God, and worſhip him; neither can they ſet forth true Prayers that be not in the ſame Spirit the Apoſtles were in, neither do they pray in the Spirit, that ſay over thoſe words. And the Scriptures do not command a kneeling always at prayer, for ſometimes they ſtood, and ſometimes they laid down on their faces; And when ye come to pray in the Spirit, you will not follow the devices of your hearts, and it will lead you to do the things you ought to do, and lead you from thoſe things you ſhould not do: *for they are the Sons of God that are led by*

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the Spirit of God, for to do the things they ſhould do.

And you who have gone aſtray, come to the Light which Jeſus Chriſt hath enlightened you withal, that you may come to the Shepherd, the Biſhop of your Souls. And you ſay —— *There is no health in us,* —— And doth not the Scripture ſay, *Chriſt is in you, except you be reprobates*; *And the word is in your Hearts*, Rom. 10. Col. 2. *And God will put his Laws in their Hearts, and they ſhall be his People, and he will be their God*; And the Grace is in the Heart, ſeaſoning and eſtabliſhing it; *And the myſtery of Faith is held in a pure conſcience*, which ſaves; And they that have love, have this in them, and have health in them; And they that have not this in them, wants the health in them.

And I ſay, all the confeſſion in made Prayers, is nothing but like Phariſees, till you do forſake it, it is but lip labour; and to make forms of Prayers and Praiſes, (*and not be in the ſame Spirit, as they were in that gave forth the Scriptures,*) and ſet them up, is to worſhip the works of their own hands; and they cannot remit ſins, that are not in the ſame Spirit and Power that they were in which gave forth the Scriptures: When a ſinner doth repent from the bottom of his heart, the Lord will blot out his wickedneſs out of his remembrance. And yet, *if ye ſay you have not ſin, ye deceive your ſelves, and the Truth is not in you*; This is contradiction, that after Repentance the Lord hath blotted out your wickedneſs; and then to ſay, *there is ſin in you*, and to ſay, *if you have none in you, you deceive your ſelves.* And a general confeſſion to be ſaid by the whole Congregation, after the Miniſter kneeling, —— *that you follow the devices of your own hearts, and you have offended the Holy Laws, and done thoſe things you ought not, and there is no health in you.* ——

This ſhews you are out of Chriſtian life, far off them that ſits in Heavenly places in Chriſt Jeſus, and to be Children of Light, that can ſay, *the darkneſs is paſt, and the true Light now ſhines.* And for a whole Congregation to ſay —— *they have offended the Laws, and done thoſe things they ought not*, and *there's no health in them*; —— (This is ſad, but when comes the amendment,) which is as much as to ſay, Chriſt is not in them, and the Word of God is not in their hearts, *Rom.* 10. *Col.* 2. And to ſay, God hath not put his Laws in their minds and hearts; and

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the anointing is not in them to teach them, 1 *Joh.* 2. And that Grace is not in their hearts to ſtabliſh them, by which they are ſaved; And that Faith is not in their Hearts, with which they are ſaved, which is held in a pure Conſcience, which purifies the Heart; And where theſe things is within there is health, Is there not? And where drunkenneſs, and prophaneſs, and curſing, and ſwearing, and all manner of pleaſures and wickedneſs is, they may ſay they are gone from the ways of God, and there is no health in them, who are gone from the Spirit of Faith in them, which purifies the Heart, by which they are ſaved; they may ſay, there is no health in them.

And after the Prieſt and the Congregation hath confeſſed, *that they are miſerable Offenders, and of their Errors, and if they forſake, it differs them from* Pharaoh *and* Herod. But not in a form of Confeſſion all their life time; For the repentance is in the forſaking; and no man hath power to remit ſins, except they be in the Power and Spirit the Apoſtles and Chriſt were in. And you that ſay in your confeſſing and kneeling, —— *There is no health in you,* —— yet ye will give forth Prayers; —— *And that you are erred and ſtrayed from his ways and Laws,* —— cannot ſay you have the ſame Spirit and Power that the Apoſtles had, for if that be in you, there is health in you, and that takes away ſin.

And where did the *Apoſtles* ſay, that they ſhould ſay the *Lords Prayer* with a loud voice, and different from which they ſaid other Prayers? And where did the *Apoſtles* ſet forth *a form of Prayer*, and the People ſhould ſay *one part*, and the Prieſt *another*, in all the Churches? Where was that written? And where did the *Apoſtles* and true Church ſet forth *Leſſons* and *Goſpels* out of the Scriptures; but ſaid, *the Goſpel was the Power of God.* Where was this practiſed in the true Church, in the primitive which is the firſt? *A* greater than *Solomon* with burnt-offerings, who was anointed King, is come, *CHRIST JESUS*, who ſits upon his Throne, who is King among the *Chriſtians*, as *Solomon* was among the *Jews*, and ends burnt-offerings, and mortal Crowns, and makes Kings, and puts upon them an immortal Crown.

And the *Apoſtle* which ſaid, *Let every Soul be ſubject to the higher Power, and the Powers that be are ordained of God; And Cuſtome to whom Cuſtome, and Honour to whom Honour, and Fear*

Fear to whom Fear: He denyed the *Jews*, *Customes* and *Heathens*, and he was in the higher Power, by which he saw *the end* of the *Jews Customes* and *Laws*; and so he was not to fear him *that could kill the Body*; But *Fear God, that's the Fear*; And who resisteth the Power, resists the Ordinance of God. Now all power in Heaven and Earth is given to the Son. For if the Apostle had been subject to *every Power*, and *every Custome*, in *every Nation*, then he had rendered his fear, and had worshipped Gods, worshipped the Devil, and followed the Customes of the Heathens and the Jews, and had had no persecution. Therefore there is a distinction in these words, what was the Custome, and what was the Fear, and what was the Honour; For there is an Honour that God will lay in the dust, which we do not desire to be cloathed with; that which gives the Fear to whom it belongeth, and Honour to whom it belongeth, and Custome to whom it belongeth; where the man is that crossed people in their Customes, and broke the Customes both of Jews and Gentiles; who comes into the Power of Christ, and Spirit that gave forth Scriptures, sees the distinction of all these things, and the customs that is vain, and fear that is to be cast out, and the honour that must be stained. And who comes to owe to no man nothing but love, which is the end of the Law, hath put on Christ; so love is the fulfilling of the Law, which was to kill, which was among the Jewes, which the Royal Seed, the Royal Command of it, is to love enemies.

And where did Christ bid the Apostles, or the Apostles bid other Ministers, stand on the *North side* of the Table, when they said the Lords Prayer? And have you said the Lords Prayer more than with lips? So the *Pharisees* said *Moses* and the Prophets in their Synagogues and Temple, as you have said your prayer, in your Synagogues and Temples; as to say——*Forgive us our trespasses, as we forgive them that trespass against us*;—— you not practising to forgive them that trespass against you, but persecuting them; How shall God forgive you that trespass against him? So you go into the temptation and evil, from the day and daily bread, and the Kingdom, in which is peace, and cannot call God Father in truth, as the perfect Children of the Most High do, who love enemies, which differs them from Pharisees, and the Apostate Christians.

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And where did the Apostle say, that any *King* or *Magistrate* upon earth was, A DEFENDER OF THE FAITH? but said, they themselves *had not power over mens Faith*, 2 Cor. 1. but said, *Christ was the Authour of Faith*, and *Faith is in the heart, which is a shield, which gives the Victory over that which separates from the Lord, which brings again, to have access to God*; and this is every particulars defence; which Faith is the end of the Law, Christs and the Apostles words; It's much that people cannot take their words, and believe what they spoke; And, if they do believe that they were grounded upon the Rock, to take their words; but they must be setting forth, CHURCH-FAITH, and DIRECTORY, and MASSE and COMMON-PRAYER, and *persecuting one another*, that will not observe what each others sets up; and every one will cry, they do it by the Higher Power, and have the Higher Power to do it, enough to distract people, and make them mad, that be out of the Faith that works by love, which Christ is the Authour of; And that's Church-Faith amongst whom *he is KING* and *DEFENDER OF IT*, who is *the Head of the Church*, and the Body of whom we are Members; who hath all Power in Heaven and Earth given to him; The *Chief Magistrate*, and *King*, *Authour* and *Defender* of the Faith, and Strengthener; who is our *KING*, our *PROPHET*, and our *PRIEST*, who teacheth us how to say, and what will lead us into all Truth (*the Spirit of Truth*) and teacheth how to worship God, and in what.

Now to say over the truest form of Godliness as ever was, and not to be in the Power that gave it forth and the Spirit, they are to be turned away from. Now to invent forms, and not to be in the same Power and Spirit that the Apostles had that gave forth the Scriptures, Are not those to be turned away from? And did ever the Apostles set forth a form of Prayer for every day in the week, and those to be said all their life time? Are not people to come into the thing they pray? And so they are not to be kept in the form of Prayer, but in the Spirit? And what good does the absolution and remission of sin pronounced by a Priest, after that people have confessed it, and do not forsake it, and do not come out of it? This is not right in the sight of God; And where did the Apostles or Christ set the Saints to read so

many Prayers, and such a place of Scripture upon the *Saints days*; as to read such a place of Scripture upon the day of the *birth* of *Christ*, and the day of the *Feast* of *Circumcision*, and *purification* of *Mary*, and for the 12 *Apostles*, for the *Saints* and *All-Saints*? Where did Christ and the *Apostles* set forth these things, and give Scripture for it for the Primitive? (the true foundation of God was laid there in the Primitive Chuch) Where did they lay any of this foundation among them, and set forth *Whitsuntide*, *Easter*, and *Christ-mas*, and *Michel-mas*, and *Candle-mas*, and *Childer-mas*? Where did ever the *Apostles* set forth any of these things? And hath not the *Mass-book* been the Authour of it? Which came from the Apostates from the *Apostles*, who have apostatized from Christ and the *Apostles*, and the true foundation that was among the *Apostles*, of the true Church that was in the day before the Apostacy, and the Papacy got up? for these things are not found among them; for the *Apostles* work was to bring people to the Spirit and the Power of God in themselves, and to pray and worship in that; for people would fast enough run into the form of prayers, without Life, without Spirit; so the true Ministers work was to bring people to the Spirit; but the false got them into a form of Godliness, before the Apostles deceased; and so they that run into the form without the power, run to the observation of *Dayes*, and *Times* and *Years*, which they that were in the Power of God, and built upon the Rock and the Foundation, brought off the observing of *Dayes* and *Times* and *Years*, as *Gal.* 4. and *Colos.* 2. and *Rom.* 14. *Tim.* 2. 3. They were not to judge one another *about dayes*, much less to present one another into Courts *about Holy-dayes*, or *any dayes*; but *he that did observe a day, did observe it to the Lord*, and *some accounted every day alike*; Now they were all to be perswaded in their own minds, that judged one another about such things, and not hale one another into Courts; *for Christ is the Lord of the Sabbath* and of other dayes; who makes all things holy, who is to be received, who is the Prince of Peace and Life; and people are to come to him; not persecuting one another about *Dayes* and *Times*, and *Months*, and *Years*, and observing *Christs day*, and *Saints dayes*, and the *Apostles dayes*, and *Sabbath dayes*; but come *to* CHRIST the REST, the

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LORD of the *Sabbath*, and come to the *Apostles life*, and *Saints life*, that the Apostles and Saints were in, the Life, the Spirit that they were in, and there you will have all Unity.

Where did the Apostles say, that they should read such a *Psalm*, or sing such a *Psalm*? for have they not been turned into Meetre since the Apostles days? and do not all sing them? and is it not their principle that all have not the Spirit? and do they not all sing together? do not ye say —— *That all have not the Grace*? And do they not sing *Davids Prayers* and *Prophesies*, and *his Victories* in Wars in the time of the Law, and *his reproachings*, and *his fastings*? are not all these put together in Meetre and given to People to sing? Now there is a time to distinguish Prayer from Singing, and Fasting, and Reproaching, and Wars, and the Spirit distinguisheth the time of Prophesy and Prayer, from the time of Praises: Now there is a time of Singing in the Temple, Praising in the Temple, and Praying in the Temple, and Worshipping in the Temple; and Christ puts an end to the Temple, and bids them *Worship in the Spirit*, and *Sing in the Spirit*, and *Pray in the Spirit*, and this was Christs and the Apostles Doctrine; so none was to be persecuted for not going to the Temple then, which was called a House of Prayer, nor for not going thither to Worship.

Now there was but one Temple in the whole World, commanded of God, which was *Solomons Temple* set up at *Jerusalem*, which was not set up in *Rome* or *England*, nor *Holland*, nor *Spain*, nor any of those places; But all other Temples were invented *Diana's*, and all other which have their compelling worship set up, and Men will fight about them, as the Heathen do about their Gods: Whereas Christ came to end the true Temple, and the Apostles came to bring them off the true Temple which *Solomon* built, and told them their Bodyes were the Temple of God, and they that were gathered together, were gathered in the Name of Christ.

And Christ did not tell the Apostles they should read such a Chapter such a day, and such a Psalm such a day, and say such a Prayer such a day; but he told them *the Spirit of Truth he would send to them, which should lead them into all Truth, and that should be their Comforter*; and did not set them *Collects*, and that

they ſhould read ſo much out of the *Epiſtles*, and ſo much out of the *Evangeliſts*, at ſeveral times, but he told them *the Spirit ſhould be their Leader into all Truth, and that ſhould be their Comforter*; and ſo this is it that will teach every one to pray; for he ſaith, *It ſhall reprove the World of Sin.* So the World coming to that which doth reprove them, it will teach them to pray in the Spirit, which knows the mind of the Lord, which they know not what to pray for out of that; And ſo ſet Forms of Prayers to keep up Peoples minds from that which does reprove, and ſo does people hurt; For there is a Nature that would be calling upon God with the Lips, and have a Form of Godlineſs, and ſo have a Sacrifice, and a Praying, and a Preaching, but not in the Spirit; ſo that covering God will take off, which is not in the Spirit; and that Form without the Spirit and Power which fleſhly people would live in, and ſaying Forms over all their life time, calling upon God with their Lips, out of thoſe Prayers they have made for ſeveral dayes, and for ſeveral times, and for others to ſay over, and when they have ſaid them over, they think they have done, it is ſufficient; this is a worſhipping the work of their own hands, and is not a praying in the Spirit, but in the Letter; For who among you will ſay, that you have the ſame Spirit that gave firſt the Scriptures? As for Praying for all them that be in Authority, that we may live a Godly and peaceable life under them, that by them we may not be brought into ungodlineſs, which is out of peace.

And whereas you ſay, —— *Fear God, Honour all Men, Love brotherly Fellowſhip, Honour the King.* —— Honour all Men, Honour the King; That is to have him and all men in eſteem; And we can do no otherwiſe, if we would have all men to be ſaved. And the Brother-hood is in the Salvation, wherein is the Fellowſhip; And the Fear of God that brings to receive Wiſdom. And where did the Apoſtles ſet forth ſome Leſſons to be read with a loud voice, and ſome with a low voice; And ſome Leſſons to be ſong? And did Chriſt ſay, they ſhould pray with a loud voice? Did not he ſay, *Thou ſhalt enter into thy Cloſet?* Did he ſay, that the Prieſt ſhould ſtand on the *North ſide* of the Table, and ſay the Lords Prayer? We never read this Doctrine among the Apoſtles or Chriſt, but out of the *Maſs*. And did Chriſt

Christ and the Apostles set forth a *Creed* that they should say, certain times People standing up? And they with a loud voice, (*People and Priest*) say Prayers together kneeling? Some may be made to stand, and some to kneel. And were did the Apostles and Christ set up an *ALTAR* to take the Communion at? and bow before it? and say certain Prayers there? Is not this from the *Mass*? not from the Scriptures: And where did Christ and the Apostles set forth *COLLECTS*; such things to be read in the *Evening*, and such things in the *Morning*? And where doth the Scripture speak of *Three Persons* and *Trinity*, but of the *FATHER*, *SON* and *HOLY GHOST*? have not those things come out of the *Mass-book*? and not out of the Scriptures?

And where did the Apostles set forth *Morning prayers*, *Evening prayers*, *Collects*, and what they should read, and what they should sing, for every Evening and Morning for every day through the whole year? Where did the Apostles do such things? And they must say over so many Prayers. Is not this from the Mass-book, and not from the Scriptures, which say, they must pray with the Spirit, which must lead them into all Truth? And sing in that, and Teach them to read Scriptures, and let them see the fulfilling of the Scriptures; and enjoy him in whom they end? And are ye in a doubt and Question after ye have set forth so many *Prayers*, *Psalms*, *Collects*, *Even Songs*, *Lauds*, *Praises*? is there not after a doubting and a questioning in your selves, that these things are not right? Therefore these things must not be for a standing Form.

And no one can set forth a Form of Godliness, unless they be in the Power and Spirit that gave forth the Scriptures, that may answer the witness of God in People. Therefore it is dangerous to set forth Forms to People, not being in the same Power and Spirit that the Apostles were in; that must be turned away from. For people grow in the Spirit in which they must pray. And the Apostles and Christ have set forth enough, how they must pray and preach, and worship God. And did ever the Apostle and Christ set forth a Form of Words that people should say at all times and seasons? And did not he teach them how to pray, and ask in his Name? and not think to be heard by much balling? and pray in the Spirit? Is not this the Doctrine of Christ and the Apostles?

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And did not Christ say that the Spirit should lead the Disciples into all Truth? In that they were to pray; and that should reprove the World? And should not the World pray in the Spirit that reproves them? Can they pray in the Spirit, if they quench that, and grieve it, and vex it? Will the saying over then a Form of Prayer made ready to their hands do them any good, a praying *by Letter* and *by Line*, and singing *by Letter* and *by Line*, and not by the Spirit pray nor sing? which Spirit distinguishes, which Spirit the Lord knows the mind of, which it helps the infirmities of, and it gives the utterance both to preach, to pray, to sing, to give thanks; for it must be in the Spirit, the preaching, the praying, the singing, that keeps the condition in the Lord, out of the flesh.

And why do they call them Collects, rather than that which hath been gathered out of the Books of other men? And the *Four Sundayes* in *Advent*, and not rather a coming before the time called *Christmass* and *Christs birth?* And why call ye *Epiphany*, and not *the Appearance?* And *Septuagesima* and *Sexagesima*, and *Quinquagesima*, rather than the 70*th*. and 60*th*. and 50*th*. day before such a time? And why call ye that time *Easter*, and not the *Passover?* And the other time *Whitsuntide*, and not *Pentecost*; as the Jews did? And where did the Apostles observe that time afterward, or give a command that that time should be observed after? And where did the Apostles or Christ set forth a time of *Lent*, that they must eat fish on, and not flesh? and call it a time of fasting? And is there not a flesh of fish? *Cor.* 15. And where did the Apostles set forth *Collects* and *Epistles*, and *Gospels* to be said on *Munday*, and *Tuesday*, and *Wednesday*, and *Thursday*, and *Good Friday* next before *Easter*, or the Scripture speak such things? but the *Old Mass-book*, got up since the Apostles dayes? And where did the Apostles appoint a day for the *Trinity?* Whereas the Scripture makes mention of the *FATHER*, and the *SON*, and that the *HOLY GHOST* fell upon them, but no mention of the *Trinity*, nor that a day should be observed, which they should call *Trinity-Sunday*; but these have come from the *degenerated Papists*, from the *Mass*.

Did *Paul* set forth that any *Prayer* or *Collect* should be said on the day of his conversion, or *Mary*, or *Steven*, or any of the

the Apoſtles or Saints? Are ye not to come to the Apoſtles life, the Spirit and Power, and ſo to the general aſſembly and to Spirits of juſt men made perfect? Where did the Apoſtle or Chriſt ſet forth a *Collect* and *Prayer* for St. *Michael* the *Archangel*? hath not this come from the *Maſs*, not from the *Scripture* of Truth?

Where do you read that the Apoſtles commanded to ſpread a fair white Linnen cloath in the Temple, and the Prieſt ſtanding on the *North ſide of the Altar*, to ſay *Collects* and *Prayers*, and one for the *King*, and the *Creed* and *Homily*, if there want a Sermon? And why do ye call that a *Homily*, and not *a familiar Speech*, and the other a Speech? And the Congregation muſt receive the Bread and Wine, kneeling on their knees; Now the Apoſtles and Chriſt did not ſay ſo, that they ſhould kneel when they took it, there is no ſuch Scripture for that; but ſayes *as they ſate at Supper*, and you take it *at Morning* or *at Noon*, and they took it *at Night*, a figure of his death, when he was betrayed in the night, and you take it at *Morning* or *Midday*; ſo this taking of it kneeling hath come up ſince the Apoſtles dayes, for there was no ſuch foundation laid in the True Church. And the Apoſtles did not ſet forth that it ſhould be taken at *Chriſtmaſs*, or at ſet *times*, nor Chriſt; but ſaid *as oft as ye take it*. Did not the Apoſtle ſpeak theſe words to the *Cor.* to whom he gave the Cup and the Bread, and brought to know and ſearch whether Chriſt was in them or no, and brought people to Chriſt the ſubſtance, to know him in them, or elſe they were reprobates, though they had all the Scriptures; and off obſerving of dayes and inventions; and if they had him in them, they had him in whom the Scriptures ended, who is the Prince of Peace and Life.

Now that Church that is full of ſtrife and perſecution, and confuſion, we cannot ſay that Chriſt is the Head of, nor it his Body: For the true Miniſters of Chriſt wreſtled not with fleſh and blood, ſo they that have wreſtled with fleſh and blood ſince the Apoſtles dayes, we cannot ſay they are the True Miniſters of Jeſus Chriſt; for they wreſtled with the Powers of darkneſs, and Spiritual wickedneſs that led Men from God. So their Weapons, War, and Miniſtery, and Worſhip were Spiritual, and their Praying and Singing was in it, in the Spirit, and their fellowſhip was in the Spirit, which Spirit was before enmity was, in this War which

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we see Independents, and Baptists and Presbiters in; *S*piritual men should not wrangle one with another about Religion, but they should obey Christs Command, love one another, love enemies, and love doth edifie; which hath been wanting among both Papists and Protestants since the Apostles dayes, having the Form of Godliness, but denying the Power.

This is the Word of the Lord God to you all; To repent, and come to the *S*pirit that doth reprove you, that in it you may have Unity, in it you may Pray, in it you may worship God who is a *S*pirit, with it ye may have Unity with the *S*criptures, and God, and one another. And so this is a visitation to you in the ending of this night of Apostacy. Whereas ye say —— *they are to sing a Psalm after the taking of it:* —— Those Psalms ye sing were not turned into Meetre then, they were turned since; And so all these times, *Christmas*, *Easter*, *Whitesuntide*, they ye find not in the *S*criptures, nor have them from the Apostles, but from the Papists; And so ye call it a *S*acrament, which is from the *Papists* likewise, not from the *S*criptures.

Whereas ye say, —— *that Baptism with Water was ministred but twice a year*, EASTER *and* WHITSUNTIDE, *but now ye have thought it fit to be ministred on Sundayes, or other Holy-dayes*; —— So ye have broken your own order; whereas ye cannot say, that either of these Orders ye have had from the Apostles. And where did ever *John* or any of the Apostles give names when they baptized them, or their Parents give names to them? Let see some *S*cripture for this. And where did *John* or the Apostles set up a *Font* or *Water-pot*; doth not that signifie *a Fountain?* Did the *Apostles* set up *a Fountain* in the *Temple*, or *Synagogue?* Where did the *Apostles* set up *God-Fathers* and *God-Mothers*, to be ready there at the Font? Are these savoury words? Who is *God's Father*? Is it not presumption to speak such a word? And the Priest is to pray for the remission of the sins of the Infant; and yet these Infants born of believing Parents called Christians, and yet not Holy; Are the Children of such unclean? have ye judged the Apostles Doctrine? or have ye thrust in this *S*cripture among the Christians, which sayes, *We are all by nature the Children of wrath aswel as others*? This was in the state of unbelief. Do ye not baptize all, them that are right births, and

and they that are not right births, do ye not baptize all, and then when they are baptized, they are regenerated and born again, and do ſign the Child with the ſign of the Croſs? Did ever the *Apoſtles* ſign any, or *John Baptiſt*? for they baptized many: Did they ever ſign them with the ſign of the *Croſs* when they baptized them? Had ye this from the Apoſtles? If ſo, where was it written in the Scriptures? or came it from the Papiſts? And were not they to preach and bid them repent, and be baptized? and do not ye baptize, and then bid them repent 30. or 40. years after, more or leſs?

And the Prieſt asks the *God-Fathers* and *God-Mothers*, —— *Whether they forſake the Devil and* ALL *his works, and the vain pomps and glory of this World, with all covetous deſires of the ſame, the luſts of the fleſh, and not be led by them.* —— How many thouſands of *God-Fathers* and *God-Mothers* have made this confeſſion in the open Congregation; and yet after they have made this confeſſion, ask them whether they be perfect or no, they ſay —— *They ſin in thought word and deed, all their beſt actions are ſin,* —— and ſo there is open contradiction. And ſo when the Child is baptized, ye ſay, —— *It is ingrafted into Chriſt, regenerated,* —— and then when the Child comes to be Catechized, ſay, —— *That his God-Fathers and God-Mothers, promiſed that he ſhould forſake the Devil and all his works, and the pomps and vanities of the wicked World, and all the ſinful luſts of the fleſh, and to keep Gods Holy Will and Commandments all the dayes of his life, and to walk in the ſame.*

Now if the *God-Fathers* and *God-Mothers* had been ſo as they ſay, and had trained up the Child, as they ſay, to forſake the Devel and *all his works*, and have kept Gods Holy Will and Commandments *all the dayes of their lives*; then had you been a ſweet people, and a ſweet ſavour both to God and Man; But do not ye ſay, after ye have ſaid theſe words, that you do not keep the Commandments of God, and that none can keep them? and ſo ſhews that you be out of the love of God; for who loves him keeps his Commandments: And after that they be baptized, and ſay they are regenerated, and born again, and Members of Chriſt, and Children of God, and Inheritors of the Kingdom; do not ye

ſay then after, if theſe come which are born again and regenerated, if they diſſent from you —— *they are Hereticks?* It is a principle in Chriſtendom, it is blaſphemy to ſay, *that any can fall from Grace.* And yet when he comes to years, and queſtions you about Religion, you call him —— *a Heretick* —— then he is fallen from heirſhip, and memberſhip, and from being a Child of God, the regeneration; and is not this to fall from Grace, and to turn the Grace of God into wantonneſs? And was Baptiſm with water held up by a Law among the Apoſtles, or by an outward power? and ſome ſaid they ſhould dip, and ſome ſaid they ſhould ſprinkle.

And doth not that in *Matth.* 28. ſay, *Baptize into the Name?* and is not that more than *in the Name*? And are all Children born in Original ſin? are the Children of believing Parents born in original ſin? are not they then born in the Devil? is not he the Original of ſin? doth it not ſignifie the beginning? and did not Chriſt deſtroy the Devil the Original? are not they made Holy that believes in him, and ſo their Children? and though unbelieving Wife, and unbelieving Husband, they were not to depart. And have not *God-Fathers* and *God-Mothers* promiſed *to ſee the Children trained up*, and have not the *Prieſts* taught them to vow it? And did not Chriſt and the Apoſtle teach people to keep to *yea* and *nay*? and doth not that end *vows*? And ſo hath not this teaching *of vows* and not performing them, been ſince the Apoſtles, from the Papiſts?

And ye ſay, —— *That no man ſhall think that any detriment ſhall come to Children by deferring of the confirmation, he ſhall know for Truth, that it is certain by Gods Word, that Children being Baptized, have all things neceſſary for their Salvation, and be undoubtedly ſaved.* And will ye not ſay, that if they turn from you, afterward to other Sects, *that they are damned?* is not this contradiction? And Chriſt ſaying, *ſuffer Children to come to me, for of ſuch is the Kingdom of Heaven*; that was not to ſprinkle them.

And where had you a command from the Apoſtles for *confirming of Children, Biſhopping of Children*? or have they all received the *Holy Ghoſt*, that they have laid their hands upon? or have you the ſame Spirit and Power to do ſuch a thing as the Apoſtles

Apoſtles had? did they do it by a Form and Cuſtome, or Tradition, or did they do it by the gift of the Holy Ghoſt? And had the Apoſtles *a God-Father* or *God-Mother*, when they did lay their hands upon any? have ye this from the Papiſts? or from the Scriptures? If ye ſay from the Scriptures, bring it out, let us ſee where it is. And can any lay on the hands without the Gift of Propheſie? *Tim.* 4. And can you hold the Gift of Propheſie by tradition, or the Words? The Form of Godlineſs that ye may keep by tradition, but not the Gift of Propheſie, which doth fore-ſee who the hands muſt be laid on.

And muſt not theſe *Biſhops* be *blameleſs*, that do lay on their hands? *not given to wine, not given to filthy lucre, not brawlers, nor covetous, no Strikers, no Perſecutors*; For the Apoſtle ſaid before, he had been a Perſecutor. Have not all the *Biſhops* been covetous, and Perſecutors, Brawlers, and out of patience, haling before Courts, and up and down, even as mad as *Saul* with his packet of Letters; The Fruits of the *Biſhops* and *Deacons* have not declared themſelves like *Timothy* and *Titus*, and the *Apoſtles*; All theſe which have got up ſince the Apoſtles dayes: for what ſtriking and fighting, and perſecuting hath here been, and covetous practices, perſecuting for the obſerving of dayes, which was not the Work of the Apoſtles, which ſhews they have been out of the Gift of Propheſie, and the Power and Spirit that the Apoſtles were in, who had Spiritual Weapons to wraſtle withal, and not Priſons and Gaoles to put people into that had offended them.

And where did the Apoſtles ſet forth theſe names of *Batchellors* of *Art*, and *Maſters* of *Art*, and *Batchellors* of *Divinity*, and *Doctors* of *Divinity*, *Deans* and *Chapters*, and *Prebends*, *Parſons*, *Vicars*, *Curates*, and ſet up Schools to train up theſe, and none muſt preach, but who are bred up there, and ſuch who are Orthodox, have the tongues, which ends at *Babel*: are not theſe the Wiſe of the World and Rabbies, for which we have no Example from the Apoſtles? Are not theſe they that will ſtand againſt Chriſt in his Vineyard? that if the Father ſend forth into his Vineyard, they will keep them out, and ſay, *they come not from the Schools*; if he call them from the *Boats*, from the *Nets*, from the *Plough*, and ſend them as he pleaſes, which hath his word, which

was before *Babel* was; where ends your Languages, by which ye make Miniſters at the Schools.

For they that go into the Vineyard of God, they muſt have the Word of God, which was in the beginning, before tongues were; and muſt not have tongues as the Original to open Truth, for Truth was before Tongues were; The Apoſtle ſaith we muſt be redeemed out of Tongues, and Tongues are waters, and Tongues ſhall ceaſe; ſo when they are ceaſed the word remains, and the Miniſtry of the Word; and this may be in a *Plough-man*, or a *Fiſherman*, or a *Carpenter*; the Miniſtry of the Word ſtands, when the Tongues ceaſe which makes Miniſters at *Colledges*; And do not the Miniſters ceaſe when the Tongues ceaſe? Is not there a ceaſing of the Original?

And where did the Church among the Apoſtles ſet forth, that you ſhould wear *Surplices*, *Tippets*, *Hoods*, and *Gowns* with *long ſleeves*, or with *ſhort ſleeves*, and ſo by their habit to diſtinguiſh them, their places and orders? Where is this in the Scriptures among the Apoſtles, but only among the *Papiſts*, in their *Hiſtories*? Now there were *white Fryers*, *gray Fryers*, *black Coats*, and *Jeſuits*; and when the *KING* turned from the *POPE*, The Jeſuit turned from him to the *COMMON-PRAYER*-Men, and then the *COLLEDGES* came in to him to make Miniſters for the *Common-prayer*; and ſo though the *Jeſuit* did turn from the *Papiſt* to the *Common-prayer*, he kept his *black Coat*, to diſtinguiſh his order, to ſhew what order he was off; and he may ſay, *he was but ſubject to the Higher power, in turning from the Papiſt to the Common-prayer*, for the Higher power ſet it up; and then when the *Common-prayer* was thrown down, and the *Presbytery* ſet up, he turned to them, and kept the *black Coat*, though he turned from *Presbiter* to *Independent*, from *Independent* to *Baptiſt*, he kept the *black Coat*; diſtinguiſhed his Order and Tribe; and ſo though they bring *POPERY* up again, he keeps *his Livery* to ſhew that he hath been but ſubject to the Higher power, and is ready for it.

The *BISHOP* to bleſs people, cannot bleſs in Righteouſneſs and Truth, for they that be ſo in Righteouſneſs and Truth, they muſt be in the Word that was in the Righteouſneſs, for that ſanctifies them, and makes their hands Holy; but this we ſay, that

no

no Perſecutor upon the Earth, (*about Church Worſhip and Religion*) hath clean hands, neither is his ſacrifice accepted, no more than *Cains was*; for he is out of the Faith that works by love, he is out of the Spiritual War and wraſtling, and out of the love to Enemies and Brethren; and does not ſhew the Fruits that he hath paſſed from Death to Life, & bears not the mark of a perfect Child, no Perſecutor upon Earth, and differs not his love from Phariſees, and is out of the command of Chriſt and the Apoſtles; and perſecution was ever blind, and blind is out of the Light; and therefore they are thoſe that ſtand ſo much againſt the Light that doth enlighten every man, and therefore theſe are unfit men to be Miniſters of Chriſt; only they are Miniſters made by the *natural Tongues*, at *Schools*, and ſo *ſtate Miniſters*, and *National Miniſters* in the *Form*, out of the Power and Spirit that the Apoſtles were in.

And after they have baptized Children, whether they be the right birth or not, and ſay they are Children of God, Heirs of the Kingdom, and ſay they are regenerated, and born again; is it not ſaid again, that every one that cometh into the World is not lightened, thoſe that they have baptized, and every one hath not the Spirit; and yet they have taught to pray and ſing, and to have ſet worſhips; then mark what ſinging, what praying, what worſhip they are in, and yet they were regenerated, and born again, when they were baptized; is not here contradiction?

And as concerning *MARRIAGE*, Where was it among the *Apoſtles* and the dayes of *Chriſt* practiſed, when a Man and Woman was married, that they put *a Ring* upon the Finger, or that the Man ſhould take the Woman by the hand, and plight their Troth? Where was this ever practiſed among the Apoſtles, that the Prieſt ſhould ſpeak to the people, that they have given each other their Troth, and by receiving of *a Ring*, and *by joyning Hands*, pronounce Man and Wife? Now have not all theſe things come up ſince the *Apoſtles dayes* among the *Papiſts*? and is not here putting together by Men, and Men that put aſunder again? And is this as was in the beginning before the fall? or Man was drove from God into the Earth? For have not the Heathen gone together like beaſts, and gone aſunder again? and the Apoſtate Chriſtians done the ſame? And did not the Jews

after

after they came out of *Ægypt*, and knew the Power of the Lord, go together? & did not they afterward for their hardneſs of heart, give a Bill of divorcement, and go aſunder again? but in the beginning it was not ſo, before man was drove from God into the Earth; but ſince hath been all the hardneſs of heart among people; And is not all the diſhonorable marriages and the defiled Beds been ſince the fall? Does any come out of the defiled Beds, out of the diſhonorable marriage, but who are come out of the Earth, and ſees over Jews, Gentiles, Apoſtate Chriſtians marriages, the Lord joyning together, where no man may put aſunder; and men joyning together, men put aſunder. For now we do not read that the *Apoſtles* did *marry* people for money nor *Chriſtian Children* for money, nor the *Clark* have money for ſaying *Amen*; for when the Church met, as ye may read in *Cor.* 1. That he doth not ſay, *He to ſay Amen*, in the Church, *but They to ſay Amen.* So have not all theſe Clarks, and theſe things come from the Papiſts, and were not among the Apoſtles, among whom the foundation was laid.

And now ſee what abundance of ſtuff ye build withal, which ye fall out about, which is not in the Scriptures. And we never read that the Apoſtle in all his Epiſtles who ſpoke of Marriages, did ever teach, that Man and Woman ſhould ſay one to another, I *pledge thee my Troth*, or *I plight thee my Troth*; This is beyond *yea* and *nay*, out of the Doctrine of Chriſt, ſaying; *Ye ſhall not Swear*, and ſo not as it was in the beginning.

And ſo is that an honourable marriage, which is out of the Doctrine of Chriſt? Is not all the obſerving of dayes, and bringing people to obſerve dayes, a bringing them into bondage, and there keeping of them? and hath not theſe been the intruders into thoſe things they have not ſeen, and neglecting the body in the whole Chriſtendom, by which they ſhould be made one: whoſe Miniſtry hath been for the bringing into the obſerving of dayes and times; whereas the true Miniſters and the Apoſtles have been for the bringing off of obſerving dayes and times. So bringing people to obſerve dayes after Saints Names, for which ye have no command from the Apoſtles, this is to worſhip the works of their own hands; for the Apoſtle brought people *to the Spirits of juſt men made perfect*; and *to the Church of the living God*,

God, yea, *and to the knowing of no man after the flesh.*

And so *for visiting of the Sick*. If there were more visiting of the Sick, and relieving the Widdows and fatherless among you, that there need not be a Beggar in your streets, nor stranger to wander, nor none to want, that there might be a better savour in the Creation; but the Power of the Lord God, and his Life and Love ye must live in, who comes to love friends and enemies, and to wrastle with that which makes men enemies of God, and not with Creatures; in that the blessing is felt.

And where did the Apostles set forth *Funeral Sermons*, and that they should go *in black*; whence came this, from the Apostles or the Scriptures of Truth? Did not it come from the Heathen, a Heatheanish custome? And the Priest to meet singing, or else his Clark, and they must say such words, when they are casting into the Grave, and they must say such *a Lesson*, and such *Collects*; Now where did the Apostles set forth these things, or where were they practised among the Apostles? Did not Christ say to him that would go bury the dead. *Let the dead bury their dead*? Was that the work of the Apostles? and for a set wage? was it not the work of the Apostles to bring them out of the Grave? Did ever the Apostles set forth and hallow a piece of ground, and say that it was holier than other ground? Did not Christ that destroyed the Devil, make all things Holy? yea, and reconciles to God all things in Heaven, and things in Earth and destroyes him that made the separation between God and man? And ye say —— *Keep Holy the Sabbath-day.* —— This was the Jews Sabbath which ye keep *Markets* and *Fairs on*; which *Sabbath* was a sign of rest given to the Jews, after the fall, yea a sign to the Creation, which Christ the Substance, the Lord of the Sabbath, ends the sign, and destroyes the Devil, the Author of the burdening of the Creation, and gives Liberty both to the Family, the Ox, and all the Creation; yea to Jews and Gentiles.

Now the Christians meeting together on the first day of the Week, one of the 6. dayes, Christ and the Apostles do not set forth that as a *LAW* and *COMMAND*, that they should keep that as a *Sabbath*; but they were not to observe *Dayes*, and *Times*, and *Years*, and they were not to judge one another about such things, but the Apostle said he was afraid of them that observed

ſerved dayes, *leſt he had beſtowed labour in vain.* And are all the Apoſtles Labours and Epiſtles beſtowed on them in vain, that be run into dayes, which was the work of the Apoſtles to bring them to Chriſt the Lord of the Sabbath? And Chriſt ſaid, *Come to me,* ye *would not come to me that ye might have life,* and who comes to him, makes all things holy, and all dayes holy to them, *and the ground holy.*

And where was it among the Apoſtles, that they had mony for *Churching Women*, and a piece of Cloth, ſaying ſome Prayers over her or ſome Pſalms? But this we ſay, that all that come to *MARRY*, or *BURY*, or *give thanks*, it ſhould be freely, not for money, but a free people.

Where did the *Apoſtles* or *Timothy* a *Biſhop*, or *Titus* look among the people for *Tythes* or *Glebelands*, or *Eaſter reckonings*, or *Midſummer dues*, where were theſe things ſet up among the Apoſtles by a Law? Were not they that were redeemed out of the Earth, their doings were as they were moved by the Spirit of God? for is it not Chriſt that doth redeem men out of the Earth? were not Tythes in the time of the Law, and the firſt Prieſt-hood? Is it not Chriſt that ends the Law, and the firſt Prieſt-hood? and there do not people come out of the nineths, (*for Tythes were offered up in the time of the Law*) and ſo they are come to reign with Chriſt on the Earth. And did ever Chriſt and the Apoſtles ſay, that there ſhould be a ſet maintenance for a Miniſtry, elſe they ſhould be impriſoned; ſo as it is done now in Chriſtendom ſince the Apoſtles dayes? we would fain ſee thoſe Scriptures. Did ever the Apoſtles ſet forth what *a Biſhops Fee* ſhould be (*for among them was the foundation laid,*) and to have Courts to ſummon people about ſuch things, and to hale any before a Magiſtrate about ſuch things? And is not this called diſturbing now among you, *that if any thing be revealed to him that ſits by, let the firſt hold his peace; for ye may all prophecie one by one, that all may learn and be comforted*, and this was order in the Churches of God, which ſince the Apoſtles dayes hath been accounted *diſorder* and *diſturbance*, for which a great deal of perſecution hath been ſtirred up, which hath ſhewed, that ye have been naked of the Spiritual weapons, by which ye ſhould have convinced gainſayers and ſtopped their mouths.

And

And where did the Apoſtles ſet forth *a Clerk* among them, and deſcribe his wages, as you do? and ſet up *BELLS* in the *Steeple-houſes* to call them together, did ever the Apoſtles this? And where did the Apoſtles bid them provide a *Pulpit* in every Church as they call it, and a piece *of Cloth* and a *Cuſhion* on it, and an *Hour-glaſs* at the end of it? I would fain ſee ſome Scripture for this from the Apoſtles and Chriſt. Now if you ſay —— *Ezra had a Pulpit of Wood*, Nehem. 8. —— We ſay, *yes*, but it was ſet up *in the ſtreet in the Water-gate*, not *in the Temple*, where a matter of 14 men might ſtand upon it, who read the Law; Chriſt is the end of the Law, and ſo his Miniſters are the Preachers of the Goſpel that ends the Law; ſo that ends *Ezra* and *his Pulpit*. And where did the Apoſtles ſay, that there muſt be *a Font* of Stone ſet up in every Church, and *a Communion Table* ſet up at the Eaſt-end of it, & that the People ſhould read the Sentences written upon the Wall? Where did the Apoſtles ſet forth theſe things? but they were to live in the Spirit, and walk in the Spirit, and to Pray and Worſhip in that, and they were to be baptized into one body with one Spirit, which plunges down the corruption got up in the tranſgreſſion ſince the fall from God, that people are gone into many Bodies and Heads from Chriſt the Head.

Ye ſay, —— *In the primitive Church, there was a Godly Diſcipline, that in the beginning of* Lent, *ſuch people as were notorious were put to do penance*, —— which you inſtead of have given forth *many* CURSES *for people to ſay Amen to*, till the ſame be reſtored again The primitive Church does not ſet forth a time of *LENT* to do penance; Look where in all the Epiſtles is it read; and that the people ſhould read over a company of *CURSES*. The Apoſtles and Chriſt do not teach this Doctrine, but *that they ſhould Bleſs and not Curſe, and that Chriſt became a Curſe, to redeem from the Curſe*; who ends the *Curſe* in the time of the Law, and deſtroyes the Devil, and brings the *Bleſſing*, and takes away the *Curſe*, and wrath and Law, and reconciles again to God; and ſo they were not to read the *Curſes*, for while *Moſes* was read, the Vail was over their hearts; ſo bringing to reading of *Moſes*, brings people to be under the Vail; who brings them to Chriſt, brings them from under the Vail and the *Curſe*, and ends it, and in him there is none.

They that received the Bread and Wine in remembrance of Christ, shewing his death *till he come*, which the Apostle had received of the Lord; and delivered to the *Corinthians*, which they were to (*Examine and*) eat and drink in the remembrance of Christ's death *till he come*, This was in 1 *Cor.* Then he writes again to the *Corinthians*, and bids them *Examine themselves, and prove their own selves, knew they not that Christ was in them, except they were reprobates*: So they may see that this was not a standing Form, but as often as they did it, *they did it in remembrance of Christ, till he came*; & *then examin your selves, prove your own selves, if Christ be not in you, except you be reprobates.* So if you have him *within*, what need you to have that *which puts in the remembrance of him?* And so *if ye be risen with Christ, seek those things that are above*; for now Bread and Wine is below, which is in the remembrance of his death; so that part dyes with him, which must have a sign to put in remembrance of him; for the Apostles forgat, who said, that they thought that that man should deliver Israel. And ye say —— *The Priest must kneel at Gods board when he receives Bread and Wine, and give it to the people kneeling*, —— and say, —— *Receive ye the Body and Blood of Christ.* —— Now was the Body of Bread, the Body of Christ that was put to death, and the Blood of the Grape, the Blood of Christ that was shed upon the Cross? had not he eaten the Bread before, and drunk of the Cup? And the Apostle doth not set forth such an order and command, to take it kneeling; And did not the Apostles sit when they took it?

Whereas ye say, —— *That no Minister must hold any private meetings contrary to your Church*; —— VVere not they Christians which met together in several places, contrary to the Jews and Heathens meetings? And was not the place which ye call *the Church* the Papists *Old Mass House*? And did ye not put them out of that which ye call *your Church*? And did not the *Presbyters* put you out of that which ye call *the Church*, the *Old Mass House*? and then they call it the *Church*; And the *Independents* and *Baptists* do not they pluck one another out of that which ye call *the Church*, and pluck out the *Presbyters*? what a plucking is here of one another out of that which ye call *the Church?* whereas the Church is in God, which the Gates of

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Hell cannot prevail against! what prevailing hath here been against that which ye call *the Church?* —— *And none shall Preach or Propheſie in Towns or Markets without licence.* ——— *Anſ.* Who are you that will limit God the Holy one, or quench his Spirit? from whom had the Prophets or the Apoſtles licence? from any Authority or Earthly Power? for they were neither ſet up by them, nor they could ſeperate them from the love of God in Chriſt Jeſus. And Strangers not to Preach without licence. VVhat would you have ſaid to *Peter* and *John* that could not read Letters, and *Amos* the Herdsman, and *Matthew* the Publican, for we do not read theſe were brought up at Schools of Learning? So how can we ſay, ye are agreeable to the Scriptures, or the VVord of God, that limits and ſets forth ſo many things that are not in the Scripture? VVhere did ever Chriſt or the Apoſtles command to bid ſolemnly *Holy-dayes*, and that *confirmation* ſhould be performed once in *3. years*? where is the Scripture for theſe, or is it found but among *the Papiſts*, and *Old Hiſtories*? As for all theſe *Holy-dayes*, *Chriſt-maſs-day*, and *Whit-ſunday*, & giving names to dayes as *Sun-day*, and *Mun-day*, and *Satur-day*, and *Sabbath-day*, and *Sacrament*, and *Trinity*, they have got up among the *Papiſts* and the *Heathen* ſince the Apoſtles dayes, for which there is no Scripture; and your *CROSS* likewiſe you hold from your ancient Fathers, but not from Chriſt and the Apoſtles, who ſaid, *the Croſs of Chriſt was the Power of God, and the Croſs of Chriſt was a Myſtery*; and a Croſs of Wood or Stone is not a Myſtery. Where did the Apoſtles procure *monthly Sermons*; and the *Sacraments* to be three times a year? have not all theſe things been done out of, & contrary to the Power and Spirit that the Apoſtles were in? Did ever *Timothy* or *Titus* which were *Biſhops*, or the Apoſtles ſet forth *OATHS* to be taken, or take *OATHS* themſelves? or did they make any Miniſters *by Oaths*? And did not Chriſt and the Apoſtles deny ſwering? who ſaid *they that ſwear fal into condemnation*, and ſayes, *in all your communication, let your yea be yea, and your nay, nay*; and *before all things my Brethren ſwear not*; and tells them the danger, *leſt they fall into condemnation.* And had they Courts of ſwearing, called *Eccleſiaſtical*? And does not Chriſt ſay, that they of old time ſaid, *Thou ſhalt perform thy Oaths to*

the Lord, sayes now, *Swear not at all by Heaven nor Earth, nor any other Oath*; and that Oath in old time was the true Oath of God, which they were to perform to the Lord, (*it was not frivolous Oaths*) which Christ the Oath of God ended, and said *Swear not at all*, but let your communication be *yea, yea*, and *nay, nay*, for whatsoever is more than these comes of evil. Now if ye say, —— *The Angel swore*, —— *I bring forth my first begotten, the Son, into the World, which the Angels must worship.* Now if they say, *that the Prophets*, MOSES, Abraham, Jacob *and* SOLOMON *swore, and the Oath was to end the controversie of strife among men*; —— Christ (who ends the Prophets and the Law before *Abraham* was, reigns over the House of *Jacob* and *Joseph*, a greater than *Solomon*, that *David* calls Lord) he saith, *Swear not at all*; This is the voice of the King that destroys the Devil, the author of strife among men, who brings peace on earth, and good will towards men; his teaching is, *In all your Communication, let your* Yea *be* Yea, *and your* Nay, Nay, *for whatsoever is more than this cometh from evil*; Mark these. Therefore if men swear, they commit evil. Therefore all the swearing hath been since the Apostles dayes, when the true Church went into the wilderness, who taught their Brethren, *above all things not to swear, but to keep to* Yea *and* Nay *in all your communication.*

Have not all these things been done out of the Spirit and Power that the Apostles were in, that ye have not had the spiritual weapons to wrastle with, that there hath been so much persecution, and men have not loved enemies, and given their backs to the smiter, and have not been in the Faith that works by love, and have not differed from the *Pharisees*, nor have been like the Children of the Most High, the City set on a Hill, that cannot be hid, that was the Light of the world, which could keep all wickedness out of the City without carnal weapons, and Magistrates sword? Will not the *Papists* say, that is a Tyrannical power that holds up the *Common-Prayer*? And will they not say, that it is a Tyrannical power, that holds up the Papists? And did not the *Presbyterians* say, that is a Tyrannical power, that held up the *Common-prayer-men* and *Papists*? And did not the *Independents* cry, that the power that held up the

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Presbyterians was Tyrannical? Is not this a shame how to all Christendom, who say they are Christians, and that it is a mark of a Disciple to love one another? So mark the power of Christ, who hath all power given them in Heaven and Earth, which teacheth you, *to love enemies*, and *came to save mens lives, and not to destroy them*; and told them that would have destroyed mens lives, *that they did not know what Spirit they were of.*

So now all in the whole Christendom that do persecute about Religion, that do not know what spirit they are of, there is no one that is wise that will trust either Body, Soul or Spirit into their hands, that do not know themselves what spirit they are of. All the sacrifices of the world that be in the transgression from the Spirit of God, are but as the lowing of the beasts in the Lords ears; and all the sacrifices in Christendom are but as *Cain's*, and in his way; that will kill about their Worship, Church and Religion; and this is not in the *Spirit* that the Apostles and the true Church was in, the spirit which offered spiritual sacrifices with the Spirit of God to the Father of Spirits; and all that be in the birth born of the flesh, which doth persecute them that have been born of the Spirit, though they have a profession of Prayer, Preaching, Church, Singing, all this is but in the flesh, and not in the *Spirit*, while they persecute them that are born of the Spirit. The Law of God was not made for the Righteous, but for evil-doers, sinners and transgressors; which is a praise to them that do well. And they that be in the higher Power of God (which doth never change) can put a difference between the precious and the vile, and bear not the sword in vain, and they have the humility before the honour.

This is not to worship God in the Spirit, to get a Form of Godliness, and deny the Life and Power of God, and then to invent Forms contrary to the Scriptures, and compel others to worship by a Law; this is to bring people from the worship of God in Spirit, and to make a Wilderness for them; which doth not say, ye must invent Forms, and set them up, which is contrary to the true Form of Godliness in the Scriptures, which saith, you must pray in the Spirit, and not invent a Form and say over that, and then say, ye have not the same Spirit and Power that the Apostles had; The Apostle saith, you must pray in the Spirit, and

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that brings every one to the Spirit in themselves; and you must worship God in the Spirit and the Truth, which errour is out of; and you must sing in the Spirit, and rejoyce in the Spirit, and that keeps down the birth that would boast, glory and persecute him that is born of the Spirit.

We need not your Common-Prayer to teach us; for the Spirit that gave forth the Scripture teacheth us how to pray, sing, fast, and give thanks, and praise, and worship God, and in what and how to honour and glorifie God, and how to walk to him, and all Men and Creatures upon the Earth; And leadeth and guideth into all Truth, which was given forth from it, which is our Comforter, Leader, and Guider, which reproveth the World, by which we know Son-ship, in which we have Unity; And this doth never change; But that which men do invent, Prayers and Forms, which do say that they have not the same Spirit that gave forth the Scriptures, that will change VVorship and Religion; which that in the Spirit doth not.

All Christendom being on heaps about Church-worship, Ministry, and Scriptures, is, because they are out of the Spirit, which the Prophets, Apostles, and Christ was in, in which Spirit is the Unity.

Therefore come to the Spirit of God every one in your selves, that in that you may worship God in it, and in the Truth, and come to the Spirit that reproves you for sin, that you may pray in the Spirit, and sing in the Spirit, and have the Spiritual weapons to wrastle with all about your Religion, that you may be Spiritual VVarriours, and Spiritual VVeaponed men, in this you will come out of blind zeal, for blind zeal runs with his carnal weapon, when Christ bids, give there Ear and Cheeks to the Smiter.

It is said in *Phil.* 2. *Every Knee shall bow at the Name of Jesus, of things in Heaven, and things on Earth*, and all things you do not see when you Name the VVord Jesus bow their knees, of things in Heaven and things in Earth: But you must bow at the Name of Jesus Christ, which is Immanuel, God with us, whose Name is the VVord of God, which is, Power, and he that doth destroy the Devil, which is the cause of the Oppression of the Creation, and the same doth reconcile to God all things in Heaven, and all things in the Earth in one, him by whom all things were made,

made; Mingle not your Sacrifices with blood, least the Lord vagabond you out from him, as he did *Cain* which killed his Brother about Sacrifices; whose blood cryed to the Lord: Let your hands be clean which you lift up to God, and your weapons Spiritual which you wraſtle withal, about Religion Church and worſhip, and not with fleſh and blood wraſtle, that differs you from *Cain* Jews and Heathen, and Apoſtatized Chriſtians, and makes you like the true Chriſtians.

" You may ſay, we have not the ſame Power and Spirit as " the Apoſtles, ſo we are not the Spiritual Men, we have not " Spiritual weapons to fight with all; if you do not help us higher " Powers, we fall; for we hold our traditious, and that which " we have is by tradition, is by the earthly Powers: for we are " not made Miniſters as the Apoſtles were, by the inmediate Spirit, " and Power, and Gifts as the Apoſtles were; therefore the higher " Power muſt help us; and to them we go with our Packet of " Letters as *Saul* did, for we are not Spiritual weaponed-menas " *Paul* was.

It is not in the power of the Biſhops to make Presbyterians, nor are they true Biſhops, that have not the gift of Propheſie, neither can they make with out that, for they cannot make Presbyterians nor Biſhops, with the Law and by natural tongues at Colledges, nor by Oaths; for this wayes the Apoſtles did not make them in their dayes; but this way of making have been ſince their dayes, among them that have degenerated from their life.

All Religions will fight about Religion and Worſhips, like the Heathen about their Gods, as *Nebuchadnezzar* about his image, Jews, Gentiles, Papiſts, Proteſtants of all Sects, which be out of the Power of the Lord, and the Spirit the Apoſtles were in; and ſo they be all out of the Royal Spirit, and the Royal VVeapon-men, that hath the Spiritual weapons, and out of the Royal Seed, which ſaith, *love Enemies*, which is the Royal command to the Royal Prieſt-hood.

The Apoſtles were Miniſters of the Spirit, and their VVeapons were Spiritual, and their Guard that they maintained their worſhip withal, and their Church; and they Miniſtred to the Spirit, and they brought People to the Spirit into it to worſhip God and in Truth; and they brought to Pray in the Spirit, and to Sing in the

the Spirit, and in the Spirit they were justified, and they told them in the Spirit they were to walk; so their War was Spiritual, and their Way was Spiritual, and the Life, and this was that which brought them to walk not as men; and the Spirit brought them to have Unity with God, the Father of Spirits, and to have Unity with the Scriptures that were given forth from the Spirit, and to have Unity one with another in the Spirit.

And where did ever Christ or his Apostles make a Picture of God, and put it in Books, like the Image of a creature? Did ever Christ or his Apostles give you a command, to make a Picture of God, as you may see in your Bibles, and to bow before an Altar, or to bow to an Altar, is not this to worship the works of mens hands? Do not all take Gods Name in vain, that be not in the same Power and Spirit that gave forth Scripture? Did not the Lord say, you shall not make to your selves any Picture or graven Image, or the likeness of men and women, nor the likeness of any beast of the earth, nor the likeness of any feathered fowls, nor the likeness of any fish in the Sea? For when God spoke to you in *Horeb*, in the midst of fire, you saw no mannner of Image; And do you see the Image of God in your Bibles, and liken God to corruptible man? (*Rom.* 1. and *Deut.* 4. and *Deut.* 16. and *Exodus* the 19th) Look there you Pictured up God like an old man, in your old Bibles; And do you not say, God is a Spirit? You cannot make a Picture of that.

And you that take Tythes, who profess your selves Christians, which was the practice of the Jews, by the command of God, amongst whom there was not to be a beggar, though they were as the sand of the Sea-shore; God said, there should not be a beggar amongst them, *Deut.* 15. So you that profess the Gospel, who take Tithes, which was not the way of the Gospel, amongst whom there is so many beggars, which shews you are not come to the Jews Law yet, which was the Law of God which was among the Jews, amongst whom there was to be no beggar, which Law Christ came to end, and who follows him are the true Christians, and are redeemed from the earth, and comes to reign upon it.

G. F.

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TESTIMONY

Concerning the

BOOK

OF

Common-Prayer,

(SO CALLED.)

Being an Anſwer to an Objection, *Whether it be not in it ſelf, and as practiſed in this Nation, heretofore, and at this preſent, the True Worſhip of the True and Living God?*

Anſw. 1. THE Book of *COMMON-PRAYER* (ſo called) in its firſt Inſtitution and practiſe in this Nation, did but differ little from *POPERY*, & the men that were the Authours of it, and that conſtituted it, into that Form and Method as now it is, were of much zeal for their Form, and ſome ſincerity, and of more tenderneſs and good Conſcience towards God, in what they knew, then were they of the Church of *ROME*; who cryed out againſt them as *Hereticks*, and the like; and they had ſo much Light from God by his Spirit, as that they ſaw the *Idolatry* and *Corruption* of the Church of *Rome*, and did

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dissent from her, and denyed her Worships and Practises in part, though they were because thereof persecuted: and the Lord stirred up their Hearts to bear Testimony against the Abomination of that time, as it was in both Church and State, (so called) and they sought after Reformation, and did in some part Reform this Nation, and did deny the *Popish-Mass*, and the *Popes Supremacy*, and many *Idolatries*, both in Doctrine and Discipline; and instead of the way and manner of Worship, as held forth by the Church of *Rome*, these Reformers set up the *COMMON-PRAYER*, to be performed as the Worship of their Church, supposing that to be more acceptable then the other, and no doubt but the first Institution and Practise thereof, was in much sincerity and zeal by many, and they were held under persecution, and suffered some of them even death for denying the Church *of Rome*, and her wayes and worships; even them who did first ordain and compose the *COMMON-PRAYER*, (so called) though yet there was much error in their Judgments, and darkness in their Understandings, and a vail of great Ignorance in many things upon them, even while it was brought forth and these things effected, in the very beginning and proceedings of them.

2. And when it was formed, it being imposed on this Nation, by force and penalty; and set up by compelling all people into the practise of it, by violent Laws upon the Bodyes and Consciences of men, this was great Abomination in the sight of God, and made the practise of it detestable unto him; For it is contrary to God, in the dispensation of the Gospel, the way of forcing by compelling and constraint through outward Laws, any kind or Form of Worship, though in it self never so Holy, and like unto the true Worship; yea, if the very things that

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the Apoſtles practiſed for Worſhip, were impoſed on any people by force, when as the Conſciences of Men were not firſt perſwaded thereunto by the Spirit of God, even this were Abomination unto God, and not the true Worſhip of him, which is not of force, but of a willing mind; nor in the Ignorance of Mens minds, but in the Light riſen in their Hearts; So that becauſe of Impoſing the practiſe of the *COMMON-PRAYER* by force, it was hateful to God as ſo practiſed, and the performance of it, while it was ſo held forth in this Nation, was no better then the Idolatrous *MASS*, nor no more acceptable to God.

3. And as for the *Matter* in it ſelf, partly, and divers practiſes thereunto pertaining, it is not the true Worſhip of the True and Living God, though never ſo zealouſly practiſed; becauſe it cannot be believed that the Authors and Compoſers of it, were moved, led, and guided, by the Holy Spirit of God, in their very Inſtitution and forming of it; and whatſoever is brought forth, whether in Faith, or any practiſe in any kind of Profeſſion, and practiſes in any way of Religion, and not onely by the Spirit of God, is not the True Worſhip of God, which is onely in Spirit and Truth, and conſiſts onely of ſuch practiſes moved unto, and guided in by the Spirit; and the True Worſhip of God is not otherwiſe, neither for matter nor manner, but in what things, and after what manner, as the Spirit of God leadeth unto & guideth in, for the Father ſeeketh ſuch to Worſhip him, as Worſhip in Spirit and Truth.

4. As for the *Method* and *Form* of the matter, it is not according to the example of the Holy Scriptures, nor agreeing to the practiſe of Worſhip, held forth by the Apoſtles, but different from, and partly contrary to the

Spirit that was in the Saints, and their example of Worſhip, as in many circumſtances, (pertaining to the Orders of *COMMON-PRAYER-BOOK*) might be Inſtanced; but even ſome of the Practiſes themſelves, and the manner of performing them, are for the moſt part *Invention* and *Tradition*, traduced into the World long ſince the Apoſtles dayes, and they are not according to the Scriptures, nor example of the Saints Worſhip in the Church of Chriſt in their dayes; and therefore the *Matter* in it ſelf partly, and the *Method* of it, are not the True Worſhip of the Living God, which is not after the traditions of men, as the manner of performance of *COMMON-PRAYER-BOOK* is; when as the Worſhip of God is in, and by the Spirit of God, as before witneſſed.

5. And as for the *PRACTICE* of it in this Nation, as by Impoſition and force, upon pains and penalties, as it was practiſed for many years together; as ſo held forth, it was not the Worſhip of God, but Abomination to him as I have ſhewed; and that Worſhip which is practiſed by any people being forced upon them, is but Hipocriſie and deceit: And outward conformity in ſuch Worſhippers; and God requires it not of them, and ſuch was the Worſhip in the *Common-Prayer*, (ſo called) for there were many who did bow, and conform thereunto, even becauſe of the terror of men; even many in the Ignorance of their Conſciences, and ſome againſt their Conſciences, and contrary to the Light thereof; and ſome were perſecuted becauſe they could not conform, all which were Abomination in the ſight of the Lord; even the conſequence of the thing, was as evil as any part of either matter or manner alſo; even while many conceited themſelves in their Ignorance, that they had Worſhipped God and done well, while they had onely per-

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formed, ſuch Worſhip forced upon them, and which the Lord never required at their hands; and that cannot be the true Worſhip of the True and Living God, which can be performed by a People without the Spirit of God (*by which alone and without it God cannot be Worſhipped*, & the practiſe of Worſhip after the order of *Common-Prayer*, did many thouſands, (*if not moſt*) perform without the Spirit of God; whereby it fully appears that in the practiſe of the Book of *Common-Prayer*, the Worſhippers did not Worſhip the true & Living God; but walked only in a part of the Form of Godlineſs, but had not the Power.

6. But as for the *PRACTISE* of it, as now in *England*, without Impoſition upon all by force & penalty, but by ſome, out of ſuppoſition that it is the beſt way of Worſhip, and that willingly, and neither forced upon them, nor they forcing it upon others; as thus practiſed is not ſo great *Idolatry*, nor of ſo bad effects, as if it were violently forced upon all; but if any ſuppoſe it to be the beſt way of Worſhip, and be ſo perſwaded, ſuch may more equally have their Liberty in the exerciſe thereof; while they allow Liberty to others to follow what Worſhip as they are perſwaded; and as it is unjuſt to impoſe by violence that, or any other Form of Worſhip upon People; ſo it is unjuſt to impoſe force of penalty or puniſhments, upon the Bodyes or Eſtates of any for their conformity to the Book of *Common-Prayer*, or any other kind of Worſhip; for as it is contrary to God to compel by force to that practiſe of Worſhip; So it is unjuſt to ſtop by force from that way of Worſhip, or to inflict penalties upon the Perſons or Eſtates of any becauſe thereof; for though many exceptions may be juſtly made by ſound Arguments againſt that way of Worſhip, in *Matter*, *Manner*, and *Effects*, as I have ſaid, yet none ought to be afflicted

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in Perſon or Eſtate, for the error of their minds, while their error extends not to deſtroy the Perſon and Eſtate of another; for all force by violence that hath been put on the Bodyes and Eſtates of Men, about Church-Worſhip, Miniſtry and Religion of any kind, hath been Antichriſtian and not of God, even for many generations.

7. And therefore them that read the Book of *Common-Prayer*, and all other ſorts of Worſhippers, that are either perſwaded by the Spirit of God, or ſuppoſes in their Hearts of the Verity and Truth of their way; Let them all have their Liberty in their way of Worſhip without force, or reſtraint by outward Laws, while they impoſe not one upon another violently; for the true Worſhippers ought not to be perſecuted for their Worſhip, but if they are, it will confirm them in the Truth of their way; and the falſe Worſhippers ought not to ſuffer affliction of Perſon, nor loſs of Eſtate, though they do erre in their minds and Judgments about Worſhip in Spiritual things, but if they are afflicted becauſe thereof, it will harden them in their evil wayes, and not Convert them, nor turn them from the evil of their wayes; for men are converted to the right way, and out of that which is evil by the Spirit of God, and through perſwading of the Conſcience inwardly, and not by force or violence put upon their Bodyes or Eſtates outwardly; never any were Converted to God by ſuch means. And this is my Anſwer to the Objection, and my Judgment of the caſe inquired into: The Book of *COMMON-PRAYER* (*ſo called*) partly the *Matter* it ſelf, and the *Method* of it, and the *Manner* of its performance, is not the true Worſhip of the True and Living God, no not the free Practiſe thereof without Impoſition; much leſs the Practiſe of it by Impoſi-

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tion and force; for that is altogether Abomination, and hath with it woful effects, upon whatſoever People it hath been, or ſhall hereafter be forced and violently Impoſed.

This is given forth for the Satisfaction of all that deſires in this Matter.

The 5th. *Month*, 1660.

E. B.

POST-SCRIPT.

AND *ſome ſet up the Inſtitution of* Calvin, *or Form of Prayer, as theſe have now the* Common-Prayer; *and both the one and the other have caſt off the* POPES *Form, and brought in their own. Got into a Form of words, a Form of worſhip without either Life or Power. The* PAPISTS *in ſome things what they begin to do, will ſay,* In the Name of the Father, of the Son, and of the Holy Ghoſt; *And the* Proteſtants, *or them who call themſelves of the Reformed Church, that are come off from the Papiſts; ſome of them when they go about to do a thing will ſay,* Our help is in the Name of the Lord, which made Heaven and Earth. *Here both the* one *and the* other *have a Form of words, but out of the* Name, *the* one *as well as the* other, *out of the Life, out of the Power and Authority of our Lord Jeſus Chriſt. Therefore what they do, how can it be done* in his Name, *which themſelves are out of? Though they may be* in the words, *and do a thing* in the words. *But that is not a doing it* in the Name; *for to do things in ſo many words in their own Time and Will, that which themſelves have brought in,* is one thing; *But to do it in the* Name, Power *and* Authority *of the Lord Jeſus Chriſt* is another; *for words is not the Name nor the Power; and the Kingdom ſtands in the Power, not in words.*

Therefore all people ſee what you do, that it be done in the Name of our Lord Jeſus Chriſt, *the true Light of the world,* who lighteth every man that cometh into the world; *in his Light, in his Power, then that will bring you to ceaſe from your own words, and following your own wayes, doing it in his Power,*

Power, in his Strength, out of your own words, your own wayes, and your own wills, in his Name. For what hath form or words either one or the other hitherto produced or brought forth without Life or Power? Hath your long Profeſſion and Forms of the words, brought any of you yet into the poſſeſſion of the things? Or will it ever do? If not; What ſerves it to? Who hath required it, to have it done? And is it not his right alone who is to be worſhipped, to direct himſelf how he will be worſhipped? *Or is not all other* ſervice *and* worſhip *in the will? And ſo Will-worſhip, that is not of his own direction or appointment. And the Scripture ſaith,* John *the 4th chap. as you may read*, God is a Spirit, and he will be worſhipped in the Spirit and in the Truth. (*Mark that*) *He who is a Spirit, will be worſhipped in the Spirit and in the Truth, that which the Devil abode not in; for into a Form of words*, Drunkards, Swearers, Lyars, Prophane-Perſons, *unrighteous, which are ſhut out of the Kingdom, may get into words, in ſuch a worſhip, out of the Spirit; but that is not the worſhip which God requires; And is it not equal that he alone* direct how he will be worſhipped, that is to be worſhipped? *And thou art ſo to perform thy ſervice towards him, that of him it may be accepted; and ſo it is rightly done, when done as he hath appointed it, as he hath directed, And Obedience is more than Sacrifice, whom thou art to obey, if thou wilt do him ſervice who is worſhipped or ſerved in the Spirit and in the Truth; whoſe Will then comes to be done, and not thine, who will be ſo worſhipped, and ſo ſerved: But otherwiſe is it not thine own will, and not his that is done?*

Therefore whoſoever will come to worſhip the KING, *the* LORD *of* HOSTS, *muſt come to worſhip him* in his own way; *not in their wayes, to bow down to his Light, to bow down to the meaſure of his Spirit in them*; for the Manifeſtation of the Spirit is given to every one to profit withal; *Otherwiſe will not People, Teachers and Profeſſors, be always in the profitleſs condition*; Ever learning, and never come to the knowledge of the Truth.

THE END.